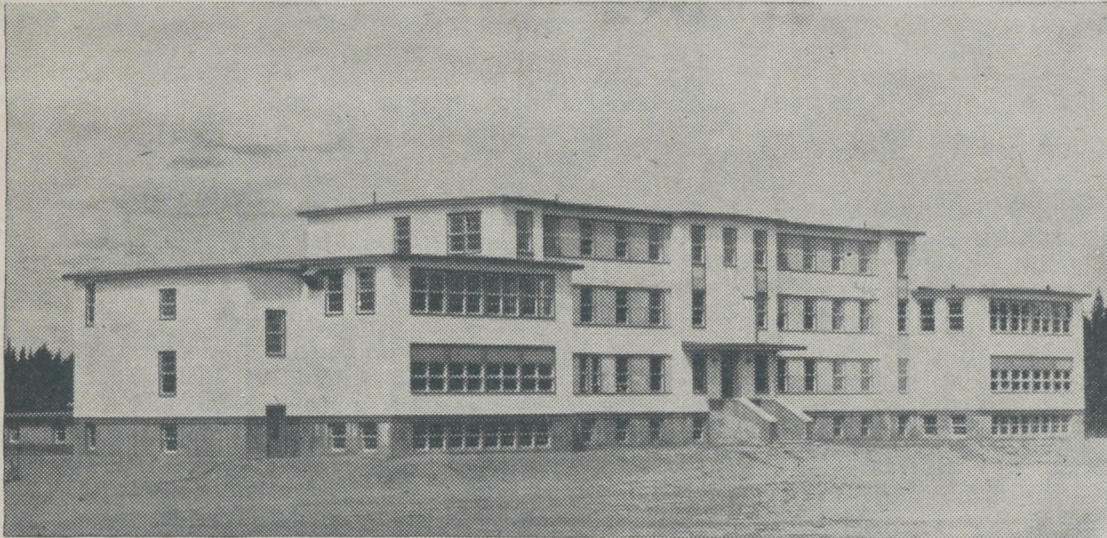




ARCHIVES PROVINCIALES  
EDMONTON ALBERTA

## First Federal Indian Boarding School In Quebec



Erected on Seven Islands, this new Indian Residential School is the first Boarding School for Indians erected in the Province of Quebec. The official opening will be held next spring. The Missionary Oblates of Mary Immaculate are in charge of the school. Classes have begun early in September with an enrolment of nearly 125 pupils, recruited among the various Indian reservations on the North Shore of the Gulf of St. Lawrence.

### OFFICIALS MEET IN OTTAWA

OTTAWA — Regional Supervisors of Indian Agencies, the B.C. Indian Commissioner and the Regional School Inspectors met with the senior officials of the Indian Affairs Branch in Ottawa for a two-week session in September, presided over by Colonel Laval Fortier, Deputy Minister.

Common problems relating to the welfare and education of the native population were studied carefully and it is expected that a greater uniformity in administration of the Indian Affairs across the country will result from this meeting.

The Regional Directors present were: W.S. Arneil, (B.C.) G.H. Gooderham, (Alta.) J.P.B. Ostrander, (Sask), R.S. Davis, (Man.), F. Matters, (Ont.), J. D'Astous (Que.), F.B. McKinnon, (Maritimes); Regional School Inspectors: A.V. Parmenter (B.C.), L.G. Waller, (Alta.), A.M. Conrad (Sask.), G.H. Marcoux (Man.), H.G. Mingay, (Ont.), A.J. Doucet (Que. and Maritimes). Also taking part in the conference, were Major D.M. MacKay, Director of Indian Affairs Branch, Philip Phelan, Director of Education, Major R.F. Davey, Assistant Superintendent of Education, R. Lemay, Vocational Training and Colonel Eric

Acland, Executive Assistant to the Director of the Indian Affairs Branch.

### Indian Welfare Commission Holds Annual Meeting

OTTAWA — On October 5th and 6th, the Vicars Apostolic of the 8 Northern Mission Vicariates, as well as the 4 Oblate Provincials who have numerous Indian Missions under their care, will hold their annual meeting in Ottawa.

During the two-day meeting, problems pertaining to Indian Education, post-graduate training, public relations, as well as a general policy for the economic, social and spiritual welfare of the native population, will be discussed.

The meeting is held at Ottawa University's Catholic Center, 1 Stewart Street, where the Indian Welfare and Training Oblate Commission headquarters are located. The central office is staffed by Fathers A. Renaud, O.M.I. superintendent of Indian Education and G. Laviolette, O.M.I., Director of Public Relations.

(Our November issue will carry a full report on this meeting.)

### Vincent Massey Honorary Chief Of Blood Indians

Mr. Massey was made an honorary chief of the Bloods at a ceremony in the Fort Macleod, Alta, arena Oct. 9.

The name to be conferred on him is Owakah-Sa-Makon — Chief Running Antelope.

E. R. MacFarland of Lethbridge, president of the Kainai chieftainship, the honorary chieftains' organization of the Bloods, also reported that Mr. Massey is to become patron of the Kainai chiefs.

Only 35 living persons may belong to the Kainai chieftainship, and the Governor-General will be the 35th member.

### Alta. Teachers Convene

CALGARY, Alta. — The annual Indian School Teachers' Convention for Southern Alberta will be held on October 15th-17th at the Old Sun School, Gleason, Alta.

Lay teachers will be the guests of the Rev. E. principal of the Old Sun School at Gleason, while Sisters, Fathers in charge of the R.C. schools will be accommodated by Father A. Charron, O.M.I. Principal of the Crowfoot Indian School, in nearby Cluny.

### 163 Pupils Register at Opening Serves North Shore of Gulf

SEVEN-ISLANDS, P.Q. — On September 2nd, the recently constructed Seven-Islands Residential School began to receive its 163 Boarding pupils, which have been recruited all along the North Shore of the Gulf of St. Lawrence.

While the school has been erected by the Federal Government, its administration has been given to the Oblates of Mary Immaculate; Father Leo Laurin, is principal, and Father Jean Lambert, O.M.I., former principal of the Sandy Bay Indian Residential School in Manitoba is business administrator.

The Sisters of Our Lady Auxiliatrix, five in number, together with three Oblate Lay Brothers and seven lay persons comprise the staff of the school. There are six full-time teachers.

It is noted that this is the first federal Indian residential School where French is the official language. Already 60 pupils of the school speak fluent French, with a particularly pleasant accent. The total enrolment foreseen will be 200; this will be made possible in 1953, with the erectoin of a four classroom day school block.

The school is located seven miles from the prospering railroad city of Seven Islands, which serves the iron-ore developments in Ungava. Seven-Islands is located in the diocese of the Gulf of St. Lawrence, approximately 300 air miles from the city of Quebec.

Recruiting for the school from the local reservation, as well as from Bersimis, Mingan, Natashquan, Romaine and other settlements on the North Shore met with unexpected success. The school fills a long-standing need in north-eastern Quebec.

A complete manual and vocational training program is scheduled to begin at an early date.

The official opening of the school and its blessing by Bishop Labrie, scheduled for October 12th, has been postponed until spring.

### R. I. P.

Cross Lake Man. — On October 6th, Father Louis R. Simard, O.M.I., 33, missionary at the Residential School died of a heart attack.

Father Simard had been a missionary in the Keewatin Vicariate for the past five years; he had learned to speak Cree fluently and he was reputed for his devotedness in organizing the school's athletic activities.

The funeral was held in Montreal, October 11th, Most Reverend Bishop Lajeunesse, O.M.I., officiated.

### Oil Revenue High

Oil revenues from Alberta Indian Reserves totalled \$770,000, last year. This is enough to pay 75% of the 1951 government relief bill for the needy among Alberta's 14,000 Indians.



# INDIAN RECORD

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## A Worthy Example

An excellent example has been set by the Oblate Mission at the Fort Alexander Indian Reserve near Pine Falls, Manitoba, in the approach to the problem of how to educate the Indians in order that they can assume the responsibilities of full citizenship.

Under the missionary's guidance and urging, the band has cooperated by raising funds in various ways and donating their labour in building a fine community hall, which is being used not only as a center of social life, but as a meeting place for leaders of the band to discuss measures for the betterment of the people. The project is one also that affords an opportunity for adult education and is a fine lesson in community cooperation.

It is not enough for a provincial government to pass legislation to enable the Indians to vote. They must be taught to help themselves and they already have proved that, given encouragement, they have the ability to learn quickly. Unless the Indians have the proper incentives, which come from increased responsibilities, it would be difficult indeed to work in a practical way towards the full re-habilitation of the Indian in order to give him his place in our Canadian Community of Nations.

The example set at Fort Alexander is a good start in the right direction and one that could be profitably copied at other reservations.

## Canadians of the North

Unlike the Indian, the Eskimo is a full-fledged Canadian citizen. Most people in Canada are unaware of the character, the mode of life or the urgent needs of the Eskimos of the North. From Great Whale River on the East Coast of Hudson Bay up around Hudson Strait and down through Ungava Bay in the Province of Quebec, there exist perhaps 3,000 of the nicest people of Canada. For the most part they speak neither French nor English, but they express themselves in the language of friendliness, kindness, generosity and hospitality, which transcends description. There is nothing more genuine or heartwarming in the world than the smile of an Eskimo.

The economy of these people has been disrupted through the disappearance of the Cariboo (see page 7, col. 2: "the Barren Ground Cariboo"), an animal upon which they were depending for food, clothing and shelter. Federal assistance in the form of family allowances, health services, and, on a small scale, assistance to their education, has helped the Eskimos a bit. But the future remains grim and obscure.

Among these people are working a small band of self-sacrificing people such as Health and Welfare Nurses, the Missionaries, the sparsely scattered R.C.M.P. and Hudson's Bay personnel. The plight of these people merits profound study and the Federal Government is now actively engaged in studying measures to improve the economic and social welfare of the Eskimos; genuine Canadians of the North.

## Father Renaud writes...

to all Indian boys and girls  
attending Residential Day  
schools throughout  
the country.

*Hello, boys and girls!*



At last we have our own page in the Record, a whole page to chat and gab about things we like or hope to do. Father Laviolette, who publishes this newspaper, admits that you are his most faithful and most numerous readers. So it was easy to convince him that we should have a section to ourselves.

Many of you, students from Cardston, Cranbrook, Kamloops, Christie, Sechelt, Mission and Lejac, whom I have met last Spring, have asked me to write every so often about my trips and my visits to other schools. It would be impossible to write to each one of them privately more than once a year. And I would have to repeat the same things so often that it would really become monotonous. Here is where this page comes in handy. You can write me as often and as much as you wish now. I will answer you all through this printed letter and besides will be able to drop you a personal line every now and then. Let me know right away what you think of the idea. I am anxious to hear from you soon.

### New School Year Well Launched.

It is already six weeks since you have come back to school. By now you must be familiar with all the many changes that have taken place in your school during the summer. New classrooms for some, new books, new teachers, a new principal; I hope you are getting along fine with them all.

Do you realize though that the biggest change has taken place right within yourself? Each and every one of you has changed a lot even without being aware of it. You have grown another year! I don't mean the inches that most of you have added to your height or size and which everybody can see. There have been serious changes in your minds and hearts. You have slowly walked out of your childhood with its games and fancies and you are now entering deeper and deeper into the serious world of the grown-ups. If you had not, you would not be reading this column! We will talk about this later during the year. I just wanted to point it out to you.

### Principals and Teachers Go to School in July.

Did you know that many of your teachers and principals are still going to school yet? Yes they do, in the summertime though, since they are too busy teaching you during the regular school year. Teachers in British Columbia and Alberta went to Victoria B.C. to attend a course especially conducted for them by Inspector Waller of Alberta. Others followed courses in Edmonton, Red Deer, Saskatoon, Winnipeg, Toronto, Ottawa, etc. Principals from the residential schools in the Prairies and Western Ontario attended special sessions in Lebreton and Edmonton. They had to work too, you just ask them!

Why have teachers and principals to go to school in the summer? Because they want to help you more and more all the time. They want to find out new and better ways of teaching you how to read and how to speak English correctly, how to build your bodies and your minds so — that you may become better Indians and better Canadians in every way. They want to know more about the programs of Social Studies, of Home Economics and of Religion that they have to teach during the year. In fact, they are just like you: they want to know more about everything. One is never too old to learn nor does one ever know everything! So your teachers and principals still go to school!

*P. A. Renaud O.M.I.*



# ALL-INDIAN REGATTA ATTENDED BY 2,000

Indians call it fun, but some 2,000 other people who attended the all-Indian regatta in Deep Cove this summer came away feeling exhausted just from watching.

Only feature of the regatta — first in 20 years — that was thoroughly understood and familiar to everyone besides the Indians, was the crowning of queen of the regatta, Jeannette Paul.

She was named "Princess Saanich", and was attended by princesses Roberta Roberts, Campbell River; Mary Sampson, Malahat; Juanita Good, Nanaimo, and Ruth Charles, Songhees.

Crowning ceremony and sports events were held on the water about 50 yards from the steep, crowd-packed shore.

Indians were dressed in tribal costume, and brought to the regatta all the traditional regalia — drums, rattles and feathers — that harkened back down the centuries.

After the crowning ceremonies were over, Indians turned to sports and demonstrated a few of the rugged competitions they love.

First was an upset canoe race.

The canoes were two-men dug-outs, which leaped from the starting float at a booming signal of a drum, driven by short, pointed paddles.

## Deliberately Tipped

After a short distance the drum boomed again and the canoes were deliberately tipped, spilling their crews into the cove.

Crews rocked their canoes to shake the water out and climbed back in, balancing the canoes by climbing in from opposite sides.

Then they seized their paddles and continued the race until the drum note tipped them into the water again.

During the gruelling race the crews were forced to fling themselves into the saltchuck at least three times.

The upset race was just a teaser. The really tough canoe race came next.

Two long canoes, manned by Brentwood and Saanich Indians, raced three miles at top speed.

The long war canoes, each carrying 11 men, finished the three miles in less than 15 minutes. Canoes were paddled out from shore around a rock about half a mile out, and back along a "dog-leg" course.

Indian canoemen paddled as if their lives depended on it, bending their backs and digging at the water with short chopping strokes.

As they slid towards the finish line, almost bow to bow, the roar of the crowd drowned the click of paddles against the gunwales.

Brentwood Indians won the long race by about a canoe length. Crew of the other canoe was made up of juniors from Saanich.

## Dance, Songs

Between sports events the crowd on the shore was entertained by Indian dances and songs performed on a float.

Leading singer was Abel Joe, from Duncan, who took leading part in Tzinquaw, Indian operetta.

Last event of the regatta was a mass wrestling match, winner of which was the only man left on the float.

Honors went to Samuel Sam, who stood well over six feet in height. He waited until most of the others had thrown each other into the sea, then picked up the remainder and tossed them overboard.

Adding color and authenticity to the setting at Deep Cove yesterday were Indians from Lummi Island, near Bellingham.

Called Children of the Setting Sun, the group is under direction of Chief Joe Hillaire of the Lummi Tribe, who is training the mixed group to depict Indians' part in celebrations at Bellingham commemorating the Treaty of 1855.

## Invitation

Chief Joe offered an invitation to all Indians of the Canadian Northwest to attend the Bellingham Centennial which starts December 15 and continues for a year. Climax of the centennial will be a water carnival at Bellingham next summer.

## Mohawk Braves Build Halifax Bridge

HALIFAX, N.S. — The long-awaited bridge across Halifax Harbour is moving toward reality according to D.A.L. MacDonald, of "The Ensign".

By May next year, the Dominion Bridge Company will swing into action with its famed band of Mohawk bridge builders from the Caughnawaga reservation. More than 1000 workers will be employed at the height of construction.

The bridge is expected to be completed in 1954 and will cost approximately \$8,000,000. The suspended span between the main towers of the new bridge will be close to 1,500 feet long and the height will be 309 above water.

Working at these dizzy heights is nothing new for the crack team of Iroquois workers who can walk along girders at heights from 500 to 1,000 feet, balanced precariously, where one mistep means death.

Most of the Iroquois workers have been doing this since their youth and their ability to work at extreme heights is well-known.

Ever since 1886, the Dominion Bridge Company, who had then been given a contract to build a railway bridge across the St. Lawrence River, has employed Iroquois for high steel work. The pier at the south end of the structure was to rest on Indian Territory, and for this concession, the bridge company had agreed to employ Indians on the job.

The bridge company taught some of them how to rivet and before the structure was completed, the Iroquois had learned a new profession.

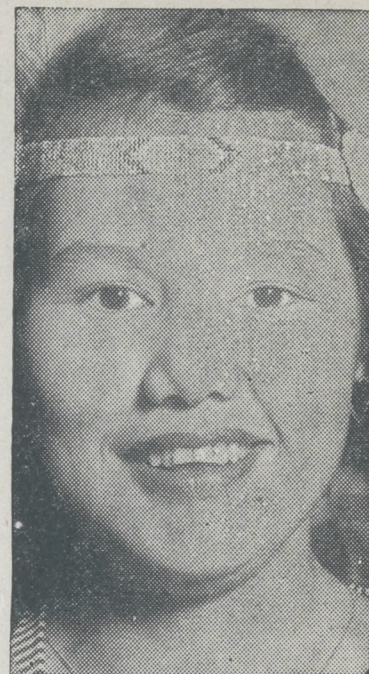
Since then, all the Company's biggest jobs, among them the Harbour Bridge, Montreal, the Island of Orleans Bridge, near Quebec City, and the Lions Gate Bridge, at Vancouver, have seen Mohawks proving themselves the most daring and sure-footed workers of the Company.

## 108 years as Indian Missionaries



Here are three unsung heroines of the Franciscan Order who altogether have served 108 years at St. Stephen's Mission in Wyoming's Wind River Reservation for the Arapahoes: Sister Expedita, 41 years, Sister Clementina, 43 years and Sister Firmina, 27 years. Father Cullen, Director of the Marquette League for Catholic Indian Missions, asserts that "the Fathers, Sisters and Brothers, working among our Indians are the unsung heroes of the Missionary World."

## Princess



JEANNETTE PAULL—the daughter of Chief Thunderchild, was the winner of the Princess Contest for Indian Belles at Ka-Kaa-Thut, Deep Cove, B.C. She was crowned in an impressive ceremony on the occasion of the annual Indian regatta.

## New Church at Fort St. James

On July 20th, Bishop Ryan of Hamilton, Ontario, sang the first Mass in the new Fort St. James Church, with an attendance of 600 Indians, only half of whom were able to get into the Church.

Father Birch, O.M.I., Provincial of the English Oblates, preached the sermon. The whole congregation sang the Ordinary of the Mass, and the Proper was sung by a group of Indian girls.

The new building has a fine basement which the missionaries hope to be able to use as C.Y.O. and Boy Scouts' Meeting Hall.

The new church is located in the Prince Rupert Diocese. It was blessed by the Vicar Apostolic, Bishop Anthony Jordan, O.M.I.

## Old B.C. Indian Civilization

VANCOUVER — Doctor Charles E. Borman, professor of archaeology at U.B.C. reported recently that he and his associates made a search of Indian village sites in Tweedsmuir Park; is has been discovered that an ancient Indian civilization existed in Northern B.C. centuries ago.

Soon, the village will be under water, flooded by a 120-mile lake behind a dam of the Aluminum Company of Canada near Kitimat. Doctor Borman has gathered 3000 relics, piles of maps and volumes of notes on his three-month expedition.



# INDIANS TREATIES AND THE SETTLEMENT OF THE NORTH-WEST

W. R. GRAHAM (Sask. History, Winter 1949 issue)

THE westward march of the white man across the continent of North America during the nineteenth century is one of the most dramatic chapters in the long story of human migration over the face of the earth.

It was not, as is sometimes assumed, a North American phenomenon merely. Rather it should be considered in a larger context, as a phase in the expansion of Europe overseas, as an aspect of the dynamic force of Western civilization in its remarkable physical conquest of the world.

When Horace Greeley uttered his famous advice, "Go West, young man," the response came not from his fellow-countrymen alone. The vast western domain of the continent was a magnet exerting an almost irresistible attraction for European immigrants and native North Americans alike. It was a new Promised Land offering hope of peace, freedom and prosperity.

## Westward Expansion

In westward expansion, as in virtually every other respect, British North America lagged behind the United States. The reasons for this are well known and need not be dealt with here in any detail.

The hostility of the Hudson's Bay Company which, as a fur trading enterprise, was not unnaturally opposed to the spread of settlement within its territories was a factor of great importance.

So was the difficulty of establishing communications between Canada and the North-West, separated as they were by the wilderness of the Pre-Cambrian Shield. And there was room for doubt whether the small province of Canada by itself possessed sufficient resources to develop and govern and defend a distant empire of such tremendous proportions.

In part the union of the British North American provinces in 1867 was designed to overcome these obstacles to westward expansion.

Of the various forces which happened to coincide in the 1860's to produce Confederation, not the least was the fear that unless decisive and united action were taken, the North-West would be lost to the United States through the inexorable pressure of advancing American settlement.

The acquisition of the North-West by the Dominion of Canada and its settlement by British subjects were necessary measures if Canada was to possess, in the words of the psalmist which Canadian patriots piously quoted, "dominion also from sea to sea, and from the river unto the ends of the earth."

## Title Extinguished

The North-West was, of course, acquired by Canada in 1870 when the Hudson's Bay Company relinquished its title in return for certain considerations, chief of which was the cash payment of £300,000.

The Dominion now found itself faced with the responsibility of organizing and settling its huge new empire. A railway had to be built, some scheme of granting land had to be devised, some system of government had to be established. And, as was recognized from the beginning, it was not

enough to have extinguished the title of the Hudson's Bay Company.

The Indians of the North-West had certain claims in the region as well, which would have to be met before a policy of white settlement could be put into operation.

## The Treaties

The Proclamation of 1763, which has been called "The Magna Charta of all the Indians of Canada," laid down the general principle "that no Indian could be dispossessed of his lands without his consent and the consent of the Crown..."

Thus when the North-West was incorporated into the Dominion of Canada it was well understood that treaties would have to be negotiated with the Indians before settlement on a large scale could take place. The responsibility of administering Indian affairs and hence of conducting these negotiations was placed upon the Dominion government by the British North America Act, 1867 (section 91, subsection 24).

In all there have been ten treaties between the Dominion

and the Indians since Confederation. Each, of course, provided for the cession by the Indians to the Crown of a large area of land and these cessions are shown on the accompanying map.

All the treaties contain the same general provisions, though they differ in detail. The Indians agreed to obey the laws of the country, to keep the peace between themselves and the white men and between themselves and other Indians, and to honor the conditions of the treaty.

More specific obligations were in each case imposed upon the Crown. Reserves, generally to the extent of one square mile for each family of five, were to be set aside for the exclusive use of the Indians.

Annuities, usually of \$5, were to be paid to each man, woman and child, with an additional annual payment of \$20 to each chief and \$10 to each councillor or headman. A cash gratuity was paid to every member of the tribes concerned at the time each treaty was signed.

Finally it was stipulated that the Dominion should establish schools on the reserves, pay annually a sum for the purchase of ammunition and twine for nets, and provide agricultural implements and tools at a certain ratio to the Indian population.

## Number One

Treaty Number One (the Stone Fort Treaty) was concluded with the Chippewas and Swampy Crees of Manitoba in August, 1871. It was made necessary by unrest among these tribes which came to a head during the Red River Rebellion of 1870.

The Indians, disturbed by the growth of settlement, repudiated a treaty which their ancestors had made with Lord Selkirk in 1811 by which a tract of land along the

Red and Assiniboine Rivers had been surrendered, and began to interfere with surveyors and settlers.

The immediate necessity of satisfying the Indians in order to make Manitoba safe for settlement thus led to this first treaty after Confederation.

## 1871-1876

It was followed almost immediately by Treaty Number Two (the Manitoba Post Treaty) with the Chippewas, also negotiated in August, 1871. During the 1870's five other important Indian treaties were signed.

Number Three (the North-West Angle Treaty) of October, 1873 secured a valuable section of northwestern Ontario from the Chippewas, an area through which the projected Pacific railway would pass.

Number Four (the Qu'Appelle Treaty) of September 1874 extinguished the title of the Crees and Chippewas of the plains to the highly desirable agricultural area comprising chiefly what is now southern Saskatchewan.

Treaty Five (the Winnipeg Treaty) was concluded in September 1875 with the Chippewas and Swampy Crees of Manitoba and Ontario. Large adhesions to this treaty were made in 1908, 1909, and 1910.

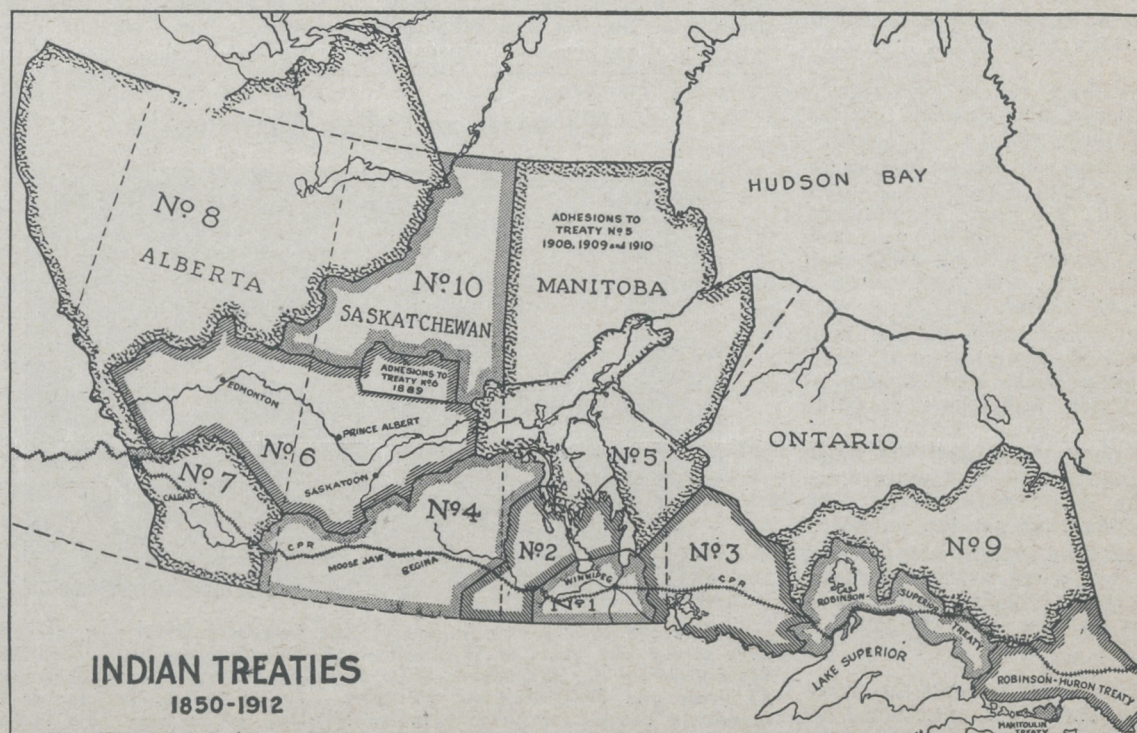
Number Six was negotiated with the Plain Crees, the Wood Crees and the Assiniboines in August and September, 1876.

Treaty Seven (the Blackfeet Treaty) followed a year later with the Blackfeet, Blood, Peigan, Sarcee and Stony Indians of Alberta.

## 20 Years Later

A period of twenty-two years elapsed before the next treaty was signed. In the summer of 1899 by

(Continued on page 6)



Re-drawn from map in *Handbook of Indians of Canada*, Geographic Board of Canada (1913).



# The Spirit Lodge

by WOONKAPI-SNI

THE greatest mountain Man has to climb, is the mountain called "Spiritual". This Spiritual Mountain lies across the path of all born on this Earth. A view of the scene beyond the veil of life is the reward offered to everyone who accepts its challenge; he will be shown the Promised Land where life eternal awaits him.

The mountain's crown is "Knowledge", and there is only ONE path, by which the spiritual mountain can be climbed, the path of Good, and only ONE guide, God Himself, Whose voice will lead you safely.

On that path, echos sound, deceiving echos . . . Beware! as these echoes are Satan's voice calling you, urging you on dangerous paths that lead to disaster.

At the foot of the "Mountain Spiritual" are many stations bearing strange signs. At each one, road maps, tools and equipment for the climb are freely offered. Of all the stations, only one bears this sign: "Universal."

Down at the foot of the "Mountain Spiritual", there is great confusion among the people, who are arguing, debating and fighting over the best route, seeking the true guide who will lead them safely up and over the mountain.

There are very few people who have studied the topic of "Spirits" and still fewer who know sufficient history to benefit themselves or others.

It may be that it never interested them sufficiently or that the subject is too deep for them to study, or that it was not important to their spiritual welfare. Or else, it was just side-stepped as "Rot".

So the Indian's belief in communications with Spirits is classified as Superstition. (Even many professing to be Christians make this assertion, yet they claim to be able to "take the mote from their brother's eye"! What a hoax! How sad is their ignorance!

Here is the story I heard from an old Dakota Indian named Boya-Mani (He-Walks-Drumming) alias Supe-Wanica (Man With-No-Guts) Joseph Patrippe. I am going to write his story in a condensed form, and doing so, I have to omit enlightening details on the subject. Yet there is sufficient matter in the narrative to keep one interested.

## The Story of Boya-Mani

I HEARD that there was a Spirit Lodge Meeting going to be held that night, on one of the Indian Reserves. A very sick person was to be doctored by a Medicine Man by the Spirit Ceremony. All Indians were invited. Three of my tribesmen contemplated attending, and asked me if I would go with them.

I considered the matter all day, and when my friends showed up I was prepared to go along. Being a Catholic, I was aware of the seriousness of my move. If I were to attend the Spirit Lodge, I would be guilty of a mortal sin; I would be disobeying God who forbids

man to have any dealings with Pythonic Spirits. If I were to disobey God and His Church and attend the Spirit Lodge, I would be challenging the Devil. What man could be fool enough to do so?

I guess I was foolish enough; but I had considered the question all day, and so there the matter rested.

I was going to the Spirit Lodge on a very saintly mission of my own. I was going there in the name of God and of Mary, Mother of God. I was going to attempt to thwart the Devil from exercising his powers of deceit, to save the poor innocent Indians.

Satan, of course, would wear the cloak of a White Angel there, and I was sure as is often the sad case, that some weakened ignorant Catholic would be in attendance. I felt I had to go, and so I went, armed with a large crucifix some holy water, and my Rosary.

## At the Spirit Lodge

It was winter, and it was necessary to use the adobe home of the sick person as a Spirit Lodge. Although this Lodge was very familiar to me, I kept on the alert, and took close notice of my surroundings and of all proceedings.

The "Signal" stood immediately in front of the door. This was a forked stake, the height of a man, upon which hung a coil of small rope, one end of which was tied to the stake. A long string of sleigh bells was wrapped around its top. The sight of the Signal Post which announces the arrival sent shivers up my spine, for I was not then a curious and innocent participant, but the Enemy, the Challenger.

I had come to challenge Satan and his evil spirits, who are so confident of their natural powers that they did not hesitate to tempt Christ, the God who once created them glorious spirits. We three Dakotas were the last ones to arrive. Upon our entrance, the proceedings were immediately under way. The house was packed with excited and curious people of all ages.

## "Yu-Wipi (Bound)

The medicine man whom I knew, was a Cree, who spoke well the Assiniboiné tongue. As the man stood up, the blanket covering his body fell, and there he stood, nude, save for his loin cloth.

Three men did the binding. Both his hands were drawn together, behind his back, his fingers weaved together with fish net cords, and his wrists tied securely with a small rope. The same thing was done to his feet. A cotton mask with slits for his eyes

and mouth was slipped over his head, the neck strings tied at the back. A large cotton sheet was wound around the body from neck down, and tied with a strong rope.

It was now necessary to support the bound man so he would remain erect yet he began to sway.

No trickery of man, no magic power could free this man who stood bound before us. But the Spirit Lodge was not intended for trick playing nor slight of hand. It was dedicated to the powers at large in God's universe to the spirits free to roam until Judgment Day, when the doors of Heaven and Hell will be closed forever.

## In the Spirit Chamber

Like a corpse, stiff, cold and horrible, the medicine man was stretched down on his back in the Chamber, an igloo-like enclosure erected opposite the door of the house.

Heavy canvas and rawhide were spread over the Chamber and securely bound with ropes. The house was now in complete darkness. Thus, the ceremony began.

The medicine man began mumbling secret prayers, like a sad chanting; gradually, the prayers grew louder and clearer. At this stage, singers and drummers began their accompaniment and the noise of it all drowned and shook the whole enclosure.

At this moment, as the medicine man began his "Spirit Call" I produced my crucifix, sprinkling the Holy Water about me. I prayed in earnest, as I had never prayed before; then I began to make my petition to the Blessed Virgin, by reciting my Rosary.

In all the years of my life, a life which began in the world of my own people the Dakotas, far from the White Men nearly four scores ago, I have travelled very much and I have stared death in its face many times. Being inquisitive of mind by nature, I have not been slothful of mind in all matters pertaining to Flesh and Spirit. I knew the meaning of fear. But never the kind of fear I knew tonight, fear that kills mind, heart and soul, and that leaves one a nameless, meaningless nothing.

While deeply absorbed in earnest prayer for aid and strength for the battle, I was suddenly struck on my right ear by a mighty force of air, which uttered a commanding "Ssh" . . . so loud and sharp that it seemed to prick my eardrum, sending pain through my head. Then, the same force struck me and sent me down to the floor,

as though I had been but a reed.

Pocketing Crucifix, and Rosary, I joined the chorus of Spirit songs. I was ready to do anything for the Spirits there that night. Above the deafening sound of the drums and singing came the loud ringing of the Spirit signal posted outdoors. The medicine man was calling out for attention. The singing and drumming ceased instantly. The signal alone was now to be heard.

"Someone go and bring in the line and slip it in to me!" commanded the medicine man. I jumped up, but another man beat me to it. The man re-entered saying that some unseen hand had jerked the line away from him and knocked him down.

"Someone else try it!" ordered the medicine man. Again I moved to go, again another one beat me to it. The second man met with the same force. In my third attempt I succeeded. I encountered no resistance and calmly complied with the request.

One end of the line was fixed to the signal post, and the other end I uncoiled and slipped under and into the Chamber.

Then the Spirits announced their presence by shouts timed with the beating of the drums. Overhead the spirits could be

(Continued on page 6)







## Fort-Albany Jubilee

At Lac-Ste-Anne's Jubilee celebrations: Most Rev. Bishop Belleau, O.M.I., Vic. Ap.; to his right, Fr. Léon Carrière, O.M.I., delegate of Eastern Canada, 18 years a missionary at Albany; to his right, Fr. A. Bilodeau, O.M.I., founder of the Mission; also Fr. D. Couture of Fort-George, P.Q.

Over 200 Indians were guests at the Jubilee celebrations.

## McIntosh, Ont.

# BACK TO SCHOOL

Mrs. J. A. Wilson, Editor, Red Lake District News.

While our children are bustling off to school, other children of Indian parentage are leaving home and loved ones by canoe or plane to attend the several residential schools in the area. We talked with Father Benoit at Chukuni Airways last week when he was waiting for a plane to take him to Sandy Lake. There he would pick up twelve Indian children and bring them to Red Lake to join twenty-four others. They had a large bus and a small one to transport these children to McIntosh.

The school is 2½ miles from the C.N.R. station. Although it is in the midst of the bush, it has a large four-storey building with every modern convenience. It has its own waterfall, providing the power system. They have hot and cold running water; electric lights, movies — twice a week; beautiful gardens with attractive summer houses.

In connection with the school, there is a small farm, where the Fathers teach the boys dairying, butter making, general farming and the raising of pigs.

In the school, electricity is used to the best advantage. There is a modern laundry in the basement, with large-scale washers, spin driers and electric ironers; well-equipped kitchens where each girl learns to cook and clean. The dining halls are also on the basement floor; one large hall for the children, one for the Sisters and Fathers and a guest dining room. Beyond these are the recreational rooms with their built-in cupboards containing books and toys for leisure hours. This completes the basement floor.

The main floor is devoted to offices, the Fathers' rooms, and the chapel — the most restful place one could imagine. All of the woodwork is beautifully finished and a compliment to the Fathers who work so hard. At Vespers the children sing in harmony, led by one of the Sisters. Their voices are soft and melodic. After Vespers they go to their dormitories on the fourth floor.

There are several dormitories where each child has his or her own white bed, white sheets, pillow cases and spread. Over the end of the bed is hung a towel, face cloth and pyjamas, neatly folded. Along the wall of the 36-bed room are 18 wash basins, each with two glasses, two tooth brushes and two combs... to each his own. A door leads into the bathroom with four bathtubs.

An elder Sister sleeps in an adjoining room. On the windows are pretty, "medium-blue" curtains, making the white of the room look most attractive. Through an opposite door are the wardrobes. Each boy has a "good" suit and each girl a "dress-up" dress, all hung neatly in rows on hangers. In the cupboards pyjamas, underwear, socks, stockings, slips, handkerchiefs, are all piled neatly in their own places.

The third floor houses the Sisters' rooms, class rooms, occupational therapy rooms, and sewing room with 14 sewing machines. The girls learn to weave and sew — plain and fancy; music, guitar, violin and piano; and the three R's... The boys learn carpentry, wood carving, music and farming, along with their academic work. The day is devoted to — morning for formal study and the afternoon for useful crafts. On the third floor also is the guest room, with private bath. This is beautifully furnished and all linens and guest towels, which are hand woven, are beautifully embroidered and most attractive.

The Sisters are of the Missionary Oblate Congregation of St. Boniface; Sister Superior, now getting up in years, is small of stature and as sharp as a new pin. She tends the sick and wounded that are brought in from neighbouring tribes and visits the homes of those who are too ill to come to the school. All this besides seeing to the needs of all of her children.

The year we were at McIntosh, the children numbered 105, but Father Benoit told us they expect 145 this year.

Last year ten of the Sisters from McIntosh visited the little mission church across Howey Bay. They were taken by boat around the lake to see the different mines. Father Benoit says they really enjoyed every minute of their trip.

## TREATIES...

(Continued from page 4)

the terms of Treaty Number Eight the Indians who lived south and west of Great Slave Lake surrendered a vast area, including the Peace River Valley, the possibilities of which as a settlement area were just becoming widely known.

Treaty Nine (the James Bay Treaty) was signed in the summers of 1905 and 1906 by the Indians of northern Ontario, who relinquished that portion of the province which they still held south of Albany River.

Finally, by Treaty Number Ten, negotiated in August, 1906, the Indian title was extinguished in that portion of northern Saskatchewan not covered by earlier agreements.

## Successful

The policy of treating formally with the Indians for their lands was extraordinary successful and, with the exception of the participation of some Indians in the North-West Rebellion of 1885, there has been no important violation of the treaties.

The costly Indian wars which punctuated the westward progress of settlement in the United States were not repeated in Canada and relations between the tribes and their white neighbors have been, on the whole, harmonious.

There is, however, a certain poignancy about the triumph of the white over the Indian, peaceful though it may have been.

One may half regret, without being guilty of romantic sentimentality about the decline and fall of the "noble savage," that the Indians have become wards of the Crown and segregated on reserves.

The surrender by the Indians of their lands was a necessary prelude to peaceful settlement of the West, but it is not without an inherent sadness.

The conference which resulted in the North-West Angle Treaty of 1873 was concluded with the following words by the chief Indian speaker:

"Now you see me stand before you all... and now in closing this council, I take off my glove, and in giving you my hand I deliver over my birthright and lands: and in taking your hand I hold fast all the promises you have made, and I hope they will last as long as the sun rises and the water flows..."

## WHAT MAKES A GOOD TEACHER

The education of a college president  
The executive ability of a financier  
The humility of a deacon  
The adaptability of a chameleon  
The hope of an optimist  
The courage of a hero  
The wisdom of a serpent  
The gentleness of a dove  
The patience of Job  
The grace of God, and  
The persistence of the devil.

## SPIRIT LODGE...

(Continued from page 5)

heard talking among themselves; one spoke Dakota, another one Cree, still another one Assiniboiné. French, English and some others foreign languages no one present understood.

Then the medecine man said that the sick man was beyond hope of recovery, that he would be dead any moment, and he emerged from the chamber free of his bonds.

## THE RIDDLE...

"Now grandson", said Boya-Mani, "can you explain why God refused to recognize the blessed articles of his Church, the Crucifix Rosary and the Holy Water? Blessed things which we are taught to use in order to defend ourselves as shields against the assaults of Satan?"

"Grandfather, may I suggest three reasons for your failure against the spirits of Spirit Lodge?"

First is that, perhaps you were not in the state of grace at the time; second, that in your self-imposed mission, you intended to tempt God; three, that God was trying your Faith as he does with those He loves.

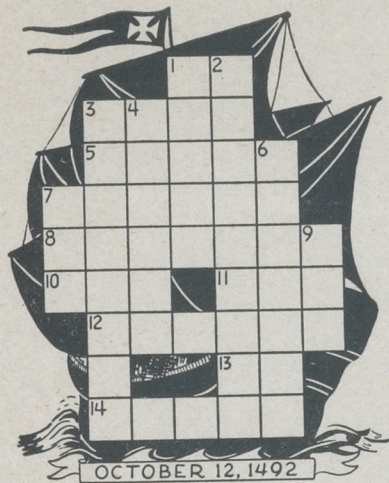
The old Dakota smoked his pipe in silence. As I replied, a smile, as big as the Sun, brightened his face and turning to me with eyes all sparkling with pleasure, he replied:

"Grandson one of your arrows struck true". Then he laughed loudly.

Not so long ago, Joseph Patrippe (Boya-Mani), reached the summit of the Spiritual Mountain and went over beyond. Where he is now, I am sure, he will no longer challenge Lucifer. The brave old warrior fought hard and won his reward—eternal life with God.



## CROSSWORD PUZZLE



"In 1492..."

## Words Across

1. Abbreviation for the State named "Penn's Woods"
3. Babe Ruth is known as the King of
5. The second of Columbus's three ships
7. A bicycle built for two
8. This describes the men and animals Columbus found in the West Indies.
10. Sailors do this with ropes.
11. Short for professional
12. The North Polar region
13. Engineer Corps (initials)
14. A measure in ancient India; found in the word addenda

## Words Down

1. A raccoonlike animal found in Tibet
2. Until Columbus sailed, no one had to find a western route to the Indies.
3. King Ferdinand was this.
4. In Haiti, where Columbus landed, this season is warm and sunny.
6. This continent was named for Amerigo Vespucci instead of for Columbus.
7. This ancient Egyptian King's tomb was excavated in 1922.
9. One of Snow White's dwarfs

## School Inspector for B.C.

VANCOUVER, B.C. — Mr. A. V. Parmenter, has recently been appointed regional school inspector for B.C. replacing Major R. F. Davey, who has been promoted to the position of Assistant Superintendent of educational services of the Indian Affairs Branch, in Ottawa.

According to the latest census, there are over 6,000 Indian children of school age in B.C.; the province is noted for its splendid educational set-up which includes such nationally known schools as Kamloops Residential (R.C.) Mission City, Alert Bay, and for its extensive network of Indian Day Schools throughout the province.

## THE BARREN-GROUND CARIBOU \*

The barren ground caribou is the basis of existence for Indians and Eskimo in an immense area of Canada. The penetration of civilized commerce and transport throughout its range have not diminished its importance in the least. We cannot afford ignorance of such a resource. Here we have, in a concise and invaluable report, the results of an investigation involving thousands of miles of flying and the co-operative efforts of a large number of observers, including several trained assistants. The work was undertaken at the request of wildlife officials of the Dominion and all the provinces assembled in conference, and carried out by the Department of Resources and Development, over a three-year period.

The report is disquieting. Where once large areas were considered fully stocked and numbers estimated in millions, Banfield finds many empty spaces and estimates 670,000 animals. As a necessary background for dealing with the problem of numbers he gives the most complete account yet presented of the life history of the caribou. The movements of 19 herds, all to some degree separate and permanent entities, are traced. This should be enough to dispel any notion of the unity of the caribou herd. It is not always easy, in fact, to decide whether one or two herds are being dealt with. In familiar areas the reviewer finds that herds he thought he knew have

been "lumped" with others. There are some very interesting observations of the behaviour of caribou, including some in contact with wolves. A verified case of bovine tuberculosis is an addition to the pathological record, and the granular tapeworm was also found.

No one investigation or series of investigations is likely to provide all the answers necessary for caribou management. Surely a resource so important should be kept under constant study. It is certain, for example, that even in early days there were great variations in the number of caribou. In some years they may very well have been far too numerous for their own good, and in other years, there may have been just as few as there are now. However, destructive factors have been carefully studied by Banfield, and are capable of producing the present scarcity, even though there may not be absolute certainty that other influences are not at work. Human utilization, the controllable factor, will have to be reduced until the animals increase. As some of the users are shown to need 100 animals per year, and others less in proportion as they have other resources, it will not be easy to establish an equitable basis for the reduction.

C. H. D. Clarke.

\* By A. W. F. Banfield, Ottawa: Department of Resources and Development, 1951.

## QU'APPELLE SCHOOL DIARY

by Clive Linklater (Gr. XII)

LEBRET, Sask. — September 7th marked the official opening of the 1952-53 school year at the Lebret Indian School. A banquet was held for the students, their parents and the school staff, after which the students began their ten months of hard class work with graduation as their goal.

Father Robidoux, principal, introduced our new superior, along with Sister Moreau, who will teach Grades IX and X and a number of other Sisters. He also introduced Mr. G. H. Pelletier of St. Boniface, who will teach Grades XI and XII, and Mr. Carlsen, teaching Grades VII and VIII. Mr. A. Dinelle, our popular piano-player, is back with us again to teach Grades V and VI. Patrick Desnomie will give Art Obey a hand in supervising.

Some of the oldest students were not back on schedule, they are working at the harvest and in a few weeks everything will be back to normal. The returning students were pleased by the wonderful painting job in their Recreation Hall, thanks to the "master painter from the faraway hills" (or is it

File Hills?) Pat Desnomie.

Father N. Lazure, O.M.I., will make his home at the school in order to help Father Gelinis in the Sioux mission field. Another member has been added to our family, and as they say, "the more the merrier" more power to us and welcome, Father Lazure!

The graduates are now settled in schools of higher learning: Eugene Courchesne, at Technical School in Winnipeg, Grace Lavalley in Normal School at Saskatoon, and Ella Cyr is studying to be a laboratory dietician at Winnipeg. Mary Seeseewausis, former Grade XI student, is taking a Nursing Course at Melfort, Saskatchewan.

Most of last year's pupils have returned, 50 of them are promoted to Grade IX, and 19 to Grades IX and X, 7 to Grade XII. A number of newcomers have arrived to begin their High School Course.

To all, young tots who are beginning and those who are continuing their education elsewhere, we wish the very best of luck in all things, — but we would sort of like to keep a little for ourselves.

Clive Linklater, corr.

## SAANICH NEWS

## Death of Mrs. M. Harry

Mrs. Marshall Harry passed away recently at St. Joseph's Hospital, Victoria, B.C. Baptized by Father J. Mandart, the first residing priest in West Saanich, she remained faithful to her faith. Until the practice of singing in the native tongue in the church was discontinued she was a regular member of the choir. In her old days she often expressed her regret that it was not done any longer. She married Marshall Harry on June 21, 1896.

The depth of her faith as well as that of her husband was manifested by the fact that they never parted although their marriage was never blessed with children, a situation looked upon as a curse by the Indians of that time, and a cause of many separations.

The funeral took place at the Assumption Church which she has attended all her life. A large congregation filled the church. The Sisters of the Immaculate Heart of Mary, who teach at the local Indian School, formed the choir for the Requiem Mass.

The Saanich Indians wish to renew the expression of their sympathy to Marshall Harry at the passing of his beloved wife. R.I.P.

## Hydro Service

The East Saanich Reserve will soon have electricity in each house. After long negotiations, final arrangements were made by Indian Superintendent R. H. Moore, with the firm of R. J. McLellan, Sydney, B.C. A limited number of lights are being paid for out of the Band Fund.

It is the second Saanich Reserve to enjoy this modern commodity. It is hoped that the West Saanich Reserve will have the houses wired. Already Mr. Chris Paul, on this reserve, has electricity in his new home. Having lost his house in a fire, he received help from the Indian Affairs. With his savings, and those of his daughter, Dorothy, a member of the staff at the Springwood Pharmaceutical, he has built the most modern house on the Tsartlip Reserve.

## Day School Open

The Tsartlip Indian Day School opened on Sept. 2, with 40 pupils in attendance. The teaching staff: Sister M. Socorro, principal, teaches grades 4 and up, Sister Catherine of Sienna, grades 2 and 3, Sister M. David, primary pupils.

## Miss Cooper

Miss Marie Cooper spent the summer with her sister Cecilia, in San Francisco. Miss Ann Elliott and Miss Mary Tom both employed at the Springwood Pharmaceutical Ltd., in Saanich, visited with Marie Cooper in San Francisco, during their holidays. They travelled by bus from Seattle, Wash., and enjoyed a nice trip along the west coast of the U.S.A.



## OBLATE INDIAN AND ESKIMO COMMISSION MEETING — OCTOBER 6-7



First row: l. to r., The Most Rev. L. Scheffer, O.M.I. (Labrador), J. Trocellier, O.M.I. (Mackenzie), M. Lajeunesse, O.M.I. (Keewatin), H. Routheir, O.M.I. (Grouard) President, A. Jordan, O.M.I. (Prince Rupert) Vice-President, J. L. Coudert, O.M.I. (Whitehorse), and H. Belleau, O.M.I. (James Bay); Standing: l. to r., Rev. A. Renaud, O.M.I., Superintendent, the Very

Rev. FF. A. Boucher, O.M.I., S. A. Larochelle, O.M.I., J. Birch, O.M.I. (Treasurer), O. Fournier, O.M.I., P. Piche, O.M.I., and Fr. G. Laviolette, O.M.I. (General Secretary). Bishop M. Lacroix, O.M.I. (Hudson's Bay) was also present.

(Photo Normandin)

### Eastern Homemakers' Convention

ROBERVAL, P.Q. — For the past few years, the Indian Affairs Branch has organized throughout Canada a Homemakers' Club. The first clubs were founded in 1937, in Saskatchewan, and are now in existence in most Indian Reservations across the country.

For the first time this year, the Montagnais Reservation of Pointe-Bleue took part in the convention held for all the clubs in Eastern Canada at Garden River near Sault Ste. Marie, Ontario.

The two delegates from Pointe-Bleue were Mrs. Tommy Robertson and Miss Carmen Dill.

About 75 delegates from Eastern Canada congregated at Garden River for the 8th annual convention; R.P. G. Lawrence acted as chairman; addresses were given by Colonel H. Jones, and Colonel G. Patrick, of the Welfare Department, Ottawa; Mrs. Cliff Lesage, President of the Garden River Club, added a few words of welcome.

Responsibility to less fortunate groups, such as widows and orphans, was stressed by Colonel Jones, who expressed his pleasure that the government had announced that since January 1952, Indians on the reserves were eligible for benefits, such as pensions; he asked that orphans be taken care of by relatives in the home, rather than to be sent to an institution.

### Golden Eagles Prey on Antelope

Deer Lodge, Montana — Golden eagles have been haunting a herd of antelope in Deer Lodge Valley, high in the Montana Rockies. It is feared that the entire herd of 135 antelope is doomed; meanwhile, searchers are looking for the eagles' nest and an armed watch has been set up to protect the antelope from attack.

### GUY INDIAN SCHOOL DESTROYED BY FIRE

STURGEON LANDING, Sask. — On Thursday, September 4th, the Guy Residential School at Sturgeon Landing, a three-story building, was destroyed by fire.

The school had been opened in 1926 and blessed by Bishop Charlebois in 1927; it was called Guy in honour of Bishop Guy who had worked to obtain its erection by the Federal Government. The school housed an average of 175 pupils.

At the time of the fire, already 112 pupils were in residence; however, there were no accidents whatsoever during the fire. It is said that a defective electric welder was the cause of the fire. The loss is estimated at over \$300,000.

Pupils for the Guy School were recruited from Northern Manitoba: Brochet, South Indian Lake, Pelican Narrows, South Reindeer Lake, Island Falls and Beaver Lake.

#### Plans to Re-open School at The Pas

LE PAS, Man. — Plans for re-locating temporarily the large Indian Residential School of Sturgeon Landing, which was totally destroyed by fire this month, are now under consideration.

Mr. L.G.P. Waller, Inspector of Schools for Alberta, will preside over the meeting.

Temporary arrangements are being made to continue the schooling of over 60 Indian children at Le Pas, using the convent of the Sisters of the Presentation as the girls' residential school, while a temporary classroom and dormitory building will be erected for the boys.

It is anticipated that the famous All-Star Indian Hockey Team, Northern Manitoba champions,

coached by Principal Father A. Giard, O.M.I., will also be housed at The Pas and will continue their training and playing this winter.

### Bishop Charlebois' Cause Taken to Rome

LE PAS, Man. — Another step in the hoped-for beatification of one of Canada's greatest missionary has been accomplished, when the findings of the diocesan inquest in the cause of the first Vicar Apostolic of Keewatin (1910-35), have been witnessed and forwarded to Rome for presentation to the Sacred Congregation of Rites.

The documents include six volumes of evidence about the life and virtues of Bishop Charlebois, as given by more than 70 persons. Bishop M. Lajeunesse, O.M.I., successor to Bishop Charlebois, placed his official seal on the documents, which were given to Father Morabito, O.M.I. to take to Rome.

### New Diocese Has Numerous Indian Missions

Fort William, Ontario — The newly created diocese of Fort William, which takes in part of the Archdiocese of St. Boniface, has numerous Indian Missions, among which three Indian residential schools.

The Fort Frances, Kenora and McIntosh Residential Schools are in the new diocese; while the spiritual needs of the large Indian population are looked after in the Western part of the diocese by the Oblate Fathers and in the Eastern part by the Jesuit Missionaries.

### Colonel Fortier on Tour of Indian Agencies in Western Canada

OTTAWA — Colonel Laval Fortier, Deputy Minister of Citizenship and Immigration, left Ottawa Sept. 20 on a six-week tour of Indian Agencies, Reservations, residential and day schools in Western Canada.

Following the general meeting of Indian Agency Supervisors and Provincial School Inspectors in Ottawa, Mr. Fortier will have the occasion of meeting personally the Indian Agency Superintendents, school principals and other Departmental Officials across Western Canada and to discuss with them their local problems with the view of improving the local education and welfare problems of the Indians.

### Story of the Blackfeet

The Haskell Institute, Lawrence, Kansas, has just published "The Story of the Blackfeet" by John C. Ewers, under the sponsorship of the Branch of Education, U.S. Bureau of Indian Affairs.

The 66 page booklet is well illustrated; it is available at the Haskell Institute; send a 50 cent money order payable to the Treasurer of the United States for your copy of this very interesting booklet.

A Dutch Treat Club quartette broke into an impromptu rendition of "When Irish Eyes Are Smiling." A guest burst into tears. "I didn't know you were Irish," said his host.

"I'm not," said the guest. "I'm a musician."